



**Rev. Dr. Horace Grant Underwood**  
(1859 - 1916)



1884년 졸업서 모습



노년의 모습

1859년 7월 19일 영국 London에서 출생  
1881년 5월 : New York 대학 졸업  
1884년 5월 : New Brunswick 신학교 졸업

1884년 6월 : RCA 교단에서 목사안수  
1885년 4월 : 한국에 최초의 선교사로 파송  
1916년 10월 12일 : Atlantic City, NJ. 에서 소천





博士元杜尤紀念碑

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Memory of

Rev. H. G. Underwood D.D.  
1810.

by the Roman Catholics  
in Rome -

## The New Lectionary and the Preacher's File

Considerable confusion and frustration have followed the appearance of the new consensus lectionary in the *Presbyterian Planning Calendar*, the *Mission Yearbook for Prayer & Study*, and the *Every Sunday Bulletin Service*. In his September 10 *Monday Morning* article, Harold Daniels provided a history and rationale for some of the changes, also suggesting ways in which older commentaries and resources may be cross-referenced and adapted for use with the new lectionary. The remarks that follow are addressed to a second problematic area. The preacher's sermon file.

The preacher who conscientiously follows the lectionary will desire a system of filing sermons, orders of worship, and sermonic material that is quickly accessible and without cumbersome cross-referencing to former lectionaries. Many methods are possible. This one is workable, for only a modest investment in time and materials.

In setting up the file, you will need: 200 tri-cut folders; pastel file folder labels in green, lavender, pink, and yellow; a copy of *Common Lectionary: The Lectionary Proposed by the Consultation on Common Texts* (The Church Hymnal Corporation, 800 Second Avenue, New York, NY 10017, \$5.95); 12 point typescript, and 3-4 hours of uninterrupted time when you're in a good mood.

The tri-cut folders provide a steady format for cycles A, B, and C of the three-year lectionary. The colored labels correspond to the seasons and days of the church year.

Lavender—Advent and Lent

Yellow —Christmas Eve to Baptism of the Lord, Eastertide, Minor festivals (e.g. Christ the King, Thanksgiving, Presentation, etc.)

Pink —Good Friday, Pentecost, All Saints, Holy Monday through Holy Wednesday

Green —Sundays after Trinity and Sundays after Baptism of the Lord

*The Common Lectionary* is essential to the project. It not only provides the lessons for the 3-year cycle, but explanatory informa-

they are ashamed of the direct word)? Do his members know who of their colleagues in business, in school, in shop, in hospital, are church go-ers? Did they even ask? There are lots of sheep out there that don't belong to anybody.

The Korean churches are growing because the Christian in the pew shares his or her faith

gladly with others, and is encouraged to do so by the minister, the congregation, the presbytery, and the General Assembly. If the other is already a Christian, they rejoice together in their common faith. If not, there is a sharing, an invitation. That is evangelism. So let's quit making excuses and get to work.

## It Was Preaching At Its Best

I recall George Buttrick once saying in class, "We've made following Jesus like 'going to church.'" That was 23 years ago. But it came back to me last evening after seeing "Places In the Heart."

Occasionally I see a movie that is more than escapism or entertainment for me. Last evening was one of those times. Early into the movie, I was aware that I was catching a glimpse of the way things were with some people at a different time and place. I got caught up with them in agony, soul-searing drudgery, and brief moments of joy.

Afterwards, the experience wouldn't let go, or maybe something in me wouldn't let go of the experience. Somewhere along the way I recognized that I was seeing myself. I didn't like that, 99 44/100 percent of me wanted to keep thinking of it in terms of other people at a different time and place. But the 56/100 percent wouldn't let go.

Out of this I see, or at least think I do, that repentance is rooted in despair. I wonder how it is that anyone ever believed that redemption is found in saying "yes" to a salvation formula, and continued by being doctrinally right.

In any case, last evening I was present for preaching at its best. That may sound as though I'm pushing a movie, but what I'm talking about is despair, repentance rooted in a cry of anguish, and redemption.—Ron Soucy, interim pastor, First Church, Exeter, Calif

## Let's Quit Making Excuses

Horace G. Underwood

Missionary serving at Yonsei University, Seoul, Korea

AS AN OVERSEAS missionary/co-worker, I get my *Monday Morning* six weeks after publication, and have just received the September 10 issue in which the first article is William Tarbell's letter on evangelism. My reaction is one of appalled dismay. Mr. Tarbell is digging up all the old clichés and all the hard problems and all the mistakes in order to avoid getting down to work and stating his conviction that salvation as known to us is only through Jesus Christ.

Mr. Tarbell is ashamed of evangelism just as most main-line Christians in America are ashamed of the Gospel. They are ashamed they will appear bigoted. They are ashamed they might be accused of sheep-stealing. They are ashamed to insist that being a Christian should make a difference. They are ashamed to insist on the uniqueness of the Christian faith. They want to be one of the fellows, a good guy, conformed to this world, not suspected of being transformed by Christ.

Mr. Tarbell tries to cover himself in his last paragraph with a fine description of true evangelism, but clearly implies that so long as anybody anywhere uses the wrong methods, he can have no part in it. To interpret the call to evangelism as a mere recruiting drive shows the depths to which our church has fallen. Until our church regains a conviction that this is a sinful world and that Christ is the only answer, there are plenty of excuses for not acting, and all the evangelism campaigns and all the General Assembly resolutions will be denigrated.

There are endless means of evangelism, good and bad, but they all start from a desire to share the good news of the Gospel. By all evidence, the most effective form of evangelism is the willingness, the urge, of the individual Christian to share his or her faith with a neighbor or an associate or even a stranger. How often has Mr. Tarbell or any of his congregation asked someone if he or she were a Christian ("church go-ers" if





## Korea's Literature Problem

H. H. UNDERWOOD, PH. D.

*An Address*  
*delivered at the Seoul Union Church*  
*on Christian Literature Sunday*  
*January 22nd, 1933*

## Korea's Literature Problem

H. H. UNDERWOOD, PH. D.



IN OCTOBER, 1889, a group of missionaries met in my father's home to discuss the formation of a Society for the publication and distribution of Christian Literature. In the spring of 1890 the first constitution was adopted and the Korean Religious Tract Society, as it was then called, came into existence.

Since that time it has been the custom of the Churches to devote one Sunday a year to a consideration of the needs and work of this Society. I hold in my hand the record of one such service, held on Oct. 16th, 1899, at which Dr. Jones spoke on "Our Patrons," Mr. Graham Lee on "Our Field," and Dr. Lambuth on "Our Opportunity."

MOST OF US are members of the Christian Literature Society (this name was adopted in 1919), we receive its reports, visit its building and sometimes, at least, attend its meetings. Most or probably all of us are by heredity, training and environment, book lovers or book readers, and have at least an intellectual conception of the value of the written or printed word. We agree with Bacon that "studies are for delight, for ornament and for ability." Many

probably would go further and agree with Chaucer's Clerke of Oxenford who "had levere have at his beddes head 20 bokes clad in black and red than robes rich, or fiddle or gay sautyre."

It would therefore seem unnecessary to expatiate on the value of books, to quote Ruskin or Carlyle, or to otherwise attempt to regale you with platitudes on literature. Nor, with 40 odd years of reports and addresses behind us, does it appear highly valuable to take your time to repeat what you already know, or already have in your hands in written form concerning this Society.

IT IS NONE THE LESS valuable for us to take a few minutes for a consideration of the past—the beginning from which the great work of the present has grown; a few moments to glance at certain special conditions of the work today; and lastly but most of all to consider prayerfully our responsibility for this great tool which God has placed in our hands to use for Him.

To many of us the 43 years of the Society's history is so long a time that it seems as if its initiation must have been contemporary with the opening of mission work. This feeling is strengthened when we look over the list of Officers for 1899-1900:

Appenzeller, Baird, Reid, Jones,

Underwood, Vinton, Kenmure,

and note that none are left in Korea today and only one is still alive. But it may help us to realize at least a part of the reason for the urgency of some of

our present needs if we will remember that the same factors which contributed to delay certain other forms of work in Korea delayed the beginning of this Society.

WHEREAS IN INDIA, in Batavia, in China, and in many other fields the printing press and the printed word was of necessity the first means of approach, the very willingness of the Korean people to listen to the spoken Gospel, the resulting press of other work, the demands of direct evangelism and the ensuing demands of denominations and ecclesiastical organization relegated, and to a certain extent still relegate, this work to a secondary position. Six years elapsed after the opening of missionary work before the Society was founded and the total sales for the first seven years of its existence amounted to only Yen 1,141.

The report of the Society for 1898-99 is not entirely clear but would seem to indicate that the total number of titles available for sale was 13, of which two were calendars and several were little more than sheet tracts, so that at the end of 14 years of missionary work less than a dozen Christian booklets were available for distribution by the Society.

IN THAT SAME YEAR 21,000 copies of these thirteen titles were sold but 11,000 of them were calendars. 1899 was a banner year with ¥925 worth of sales and a total business of ¥2432. In 1905, 20 years after the opening of mission work, we still find the total business of the Society amounting to only ¥5,000 as against ¥108,000 for 1932, with a distribu-

tion of 262,000 copies as against almost two million for 1932.

Again, of the 100 or so members listed in the report for 1899 none are Koreans, though Mr. H. G. Appenzeller urges in the report "that the time has now come to get closer to the Koreans on the question of membership." It is regrettable that in this matter there has not been the same degree of progress as there has been in circulation, but the 1932 report shows only 70 Korean members out of a total of 357.

I MENTION THESE THINGS neither as a preliminary to a year by year chronicle of the Society, nor for the satisfaction of contrast, but in an attempt to show that we in Korea were slow in seizing the opportunity for Christian literature. That period of 15 years, when practically no competition offered in this field, resulted in a mere baker's dozen of tracts and booklets, while the report of the Society for 1919, 30 years after its founding, shows just two Korean names in its membership.

It is far from my purpose to blame or criticize the founders of the Society, of whom my father was one. They were influenced by the resultant of all the factors amid which they worked and to them we owe gratitude that even so much was accomplished. It is for us to consider what shall be *our attitude* and what *our actions*, with the benefit of the longer view and of the mistakes of the past to guide us.

WITH SO MUCH of a glance at the *Past*, let us turn to the *Present*. We find the Christian Literature Society the owner of one of the most valuable

sites in Korea, one single tsubo (6 ft. x 6 ft.) of this site equalling in value the total sales of the Society for the first four years of its history. It is housed beautifully, the building providing an efficient center for many other forms of Christian activity. For 1932 it distributed over 60 million pages in 1,900,000 copies. With its sales receipts at over ¥74,000 it comes so near to being self-supporting that these publications cost us and the other donors only ¥0.04 per hundred pages and only about ¥0.02 per copy.

THE LIST of the Society's officers, staff and committees covers three printed pages and its Board of Trustees represents seven missions and the two National churches. Of the 32 trustees 13 are Koreans, while of the Executive Committee of eight members five are Koreans.

We find the Society publishing and distributing hymn books, S. S. lessons, S. S. cards, story books, marriage certificates, a magazine in English, a Korean Christian newspaper and a magazine for children, and selling a variety of English, Japanese and Chinese books as well as Korean.

BUT MUCH AS WE may and should praise God for these things there are other elements in the situation which must be considered. Since the report for 1898-99 was written there have grown up two great Korean Churches. The Y. M. C. A. and a number of splendid educational institutions have been founded and developed. The number of missions and missionaries has increased and their activities have become exceedingly varied and diverse.

EACH OF THESE organizations has its legitimate demands and what we call its "*natural aspirations*." I am sometimes troubled by the feeling that these so called "natural aspirations" are too closely related to what Paul calls "the natural man," but the possibility of such a relationship is not referred to in missionary circles except in the third person.

We find (if we are frank with ourselves) that in union enterprises we are rather like a certain committee of the House of Lords which was reporting to Queen Victoria. The first draft of the report is said to have opened with the words "Conscious as we are of our shortcomings." At this point an aged lord interrupted, "No, no, gentlemen, we must not lie to Her Majesty. Let us say 'Conscious as we are of each others' shortcomings.'"

WE FIND THAT NOT ONLY a variety of organizations crowd in upon the Christian Literature Society, and that we ourselves tend to be somewhat hypercritical, but that today we meet with very keen competition from secular publications, from other religions and from anti-religious organizations.

We also find, contrary to the belief of the early missionaries, that the people are not as a whole a reading people. The difficulties and prestige of the Chinese classics, the lack till very recent times of any reading material in the Korean script, the factor of poverty, and a number of other reasons all contribute to this, making the problem of distribution much more difficult than had been supposed.



WE FIND ALSO that the written language is in a state of literary anarchy, where each man writes and spells as seems good in his own eyes, so that the problem of preparing literature in a form which shall be satisfactory to any large group is much accentuated.

We find that in Korea, as in other lands, the desperate pressure of economic difficulties has re-awakened sectional feeling to an alarming extent, so that, while the best of Korea's leaders are above such feelings, no organization, Christian or non-Christian, dares to entirely disregard the birthplaces of its staff ; the best that can be done in many cases being a balance between sections and an unremitting attempt to bring about cooperation.

WE FIND THAT in addition to these " natural " aspirations of organizations, missions and sections, the individual has a not unnatural desire to eat and live, and that the attempt at unification of work for the efficiency of the organization comes into direct collision with this aspiration, in that it threatens to decrease the number of positions which may be counted on to provide three more or less square meals a day. This of course is very wrong in the other fellow, but wait till such a plan threatens our meals and see if it does not then assume an air of machination and the color of conspiracy.

We find that financial troubles are still with us. The " Christian Messenger " for instance has only about 2400 subscribers from a Christian population of almost 300,000 and has therefore been running an annual deficit of over ¥3,000.

BUT THERE IS yet another aspect which demands our attention. The progress under God has been great. The difficulties and obstacles to further progress are equally undeniable, however we may explain the reasons for their existence or extenuate them.

God has placed in our hands a truly great institution. A building, property and other permanent assets of over ¥200,000 ; an annual business of over ¥100,000 ; a stock of about ¥50,000's worth of Christian publications ; a staff, not as perfect or efficient of course as you and I, but still very satisfactory; the glory of being one of the first union institutions and one of the few which have survived over any length of time.

WHAT ARE YOU AND I going to do with this institution and its work, not theoretically but in view of the known and acknowledged difficulties? What is to be our attitude and to what actions will that attitude stimulate us?

It was with this question in mind that I read for our scripture lesson the parable of the talents. That parable has so long been appropriated by the idea of "talents" as personal abilities and characteristics that it may seem strange to you in any other application. But I see no reason why it may not be equally applicable to our use of the agencies which God has placed in our hands. The parallelism holds true in many ways. There are those today who would leave Christ out of our work, and say "We will not have this man to rule over us."

It is as difficult today as then to lay aside our own affairs and devote ourselves to work for the Master. Today it is still easier and safer to stick to our old friend the "status quo" and do nothing. It is to be remembered that while the cautious gentleman in the parable deemed it safer to do nothing with the master's money he evidently worked for himself, for he was alive and apparently in good health when the master returned.

THERE IS A REAL DANGER in this or other similar union work that we may wrap it up carefully and put it away in the napkin of merely formal acquiescence. We would not for worlds do anything to hurt the Society or have anything happen to it! Therefore we will wrap it up carefully and put it on one side while we go busily on about our own affairs.

Or, as Matthew puts it, we may deem it still safer to bury it; bury it under the dust and dirt of denominationalism or under that dust which rises and settle as we busily fret and fume and fuss over our own petty interests.

WHAT CAN WE DO? Give money? Possibly; needed indeed; though of all problems I have mentioned as facing the institution there is not one which could be solved by mere financial assistance,—

Competition from other sources.

Lack of literary interest among the people.

Lack of literary standards.

Self-interest.

Mutual suspicion and criticism.

Sectional feeling.

Financial difficulties.

Over-emphasis on the special interests of mission or church.

In some of these there seems little that you or I can do. In others again a little effort, a small portion of our time, would work wonders. Others go so deep that only the touch of Christ can cure, while with others a re-orientation, a wider view, a truer conception of the goal, a mental recall of the ideals which brought us here, are all that are necessary.

Our staff tell us that if we will give the C. L. S. the support which it deserves the competition from other sources need not be feared, but would merely serve as a stimulus to higher standards and better methods.

IN THE DEVELOPMENT of interest in good books, and habits of reading and study, you and I could exert a tremendous influence both in general habits of reading and in getting the productions of the C. L. S. read by the people for whom they are prepared. In Bible classes, Church conferences, revival services, hospital wards, and school-rooms we have influence and opportunities to exert that influence. Someone said not long ago, "We can't be expected to buy and give away enough books to support the C. L. S." Certainly not. Some do this because it requires less effort than to persuade someone else to buy the books. There are also times when such purchases may help to introduce a publication, but the man who has been really interested in "books" will buy more, and merely telling your friends in school and church about the books will do wonders. There are over 500 missionaries in Korea and if even 100 would consistently push the C. L. S. publications

the circulation would jump beyond our fondest hopes.

IN THE QUESTION of Korean literary standards and the confusion of the present time it would seem that as foreigners we are indeed helpless. But even here the stimulation of interest in books and reading would of itself help to bring order out of chaos, through the creation of a large body of intelligent readers and critics. Beyond this it is often in our power, either individually or through our organizations, to give some help to the most promising of the young Korean writers, who will gradually evolve the best methods of expressing their deepest feelings through the beautiful medium of their language.

Selfish interests, mutual suspicion, unkind criticism and sectional feeling go very deep and in the last analysis can only be driven out when we really let Christ in. It is not a task to be accomplished on C. L. S. Sunday, or any other Sunday, but every day and every hour, with particular attention to the heart that is in our own eye, and as close a guard as possible on our lips and thoughts. I find that thoughts which are never allowed to reach spoken expression are much easier to kill and, whether killed entirely or not, they do not spread contagion to others.

I HAVE SAID that we are sometimes worried about finances. The "Christian Messenger," we are told, has been costing us ¥3,000 per year. It is indeed a pity from the point of view of its usefulness that the subscription list is only about 2,400 when we would

like to see it run to a much higher figure and when a little more interest, a little more effort on our part, could easily raise its circulation to 4,000 or 5,000. But on the other hand let us not confuse failure to achieve entire self-support with real failure. 140,000 copies of the "Christian Messenger" were circulated last year at a cost to the Society of ¥3,000. In other words each copy containing 8 pages of Christian reading material cost us a little over two sen. Go to any business house and ask if they consider that a bad bargain in advertising. Please do not take me to mean that I am satisfied with the present subscription list. By no means. But even at this low figure the cost of that much Christian literature does not seem to me so excessive as to warrant the discontinuance of the paper. We frequently spend larger sums for smaller results.

I HAVE ALSO MENTIONED the conflict of mission or church interests with those of the union enterprise. Such conflicts cannot exist in real union. They are inherent in joint enterprises and partnerships. If, for instance, the present trustees from the Northern Presbyterian Mission, conceive themselves to represent that mission, its work, its interests in the Society there can be no union. If Mr. Appenzeller and I represent rival concerns we may still hire one boat to take us on our journey, in which case it is my duty to see to it that *he* pays *his* full share, that *I* have as much of the deck space and as good a cabin as he. But if we are both members of a life-saving crew we shall not quarrel about *our*

share or *our* space, or *my* load, we have no such things, my interests and his are together and are for ever lost in a real unity for an object that transcends "meum et tuum."

BY ITS VERY CONCEPTION the business concern or partnership is only undertaken because each partner sees a direct benefit to himself. He will naturally fight for that interest and will leave that partnership when that interest is threatened or impaired. Christ's scheme of union was not this but that of the family or of the vine where the individual interest is lost in the newly created entity.

If we have such a union then the Christian Literature Society can and will continue and Christian literature, Christian ideals, and the Kingdom of God for which we daily pray, will be that much nearer fulfillment.

It is probably true that *our* Mission and *our* Church interests (if these do or may exist separately) would be more rapidly advanced by a denominational institution. We, as Presbyterians or as Methodists, would get more for our money if we ran our own show. But before we accept this argument as final we should stop to consider whose money it is and for whose "show" we are working.

THERE ARE FEW or none among the Christians in Korea today, be they foreigners or Koreans, who would be where they are did they not claim and believe that their strength and time and money were God's and their objective the advancement of God's Kingdom.

Can we not more fully live up to this High Claim, this Precious Belief and this Splendid Objective? Must we lose the Substance for the Shadow and sacrifice the Whole for the Part? Surely not!

There are perhaps some who see and feel so keenly the immediate needs of the mission and Church that the greater vision is temporarily dimmed, but there are more, Koreans and missionaries, who have seen and see Christ, and who will to see and know and do only His will. God forbid that we should take the precious silver He has given and either bury it in the ground or wrap it away in the finest of napkins! God grant that we may gain with it yet other pounds for the Master.



## THE CHRISTIAN LITERATURE SOCIETY OF KOREA

*Norman C. Whittemore,*  
*Administrative Secty.*  
*Gerald Bonwick,*  
*Publications Secty.*

*W. M. Clark, D. D.,*  
*Editor.*  
*R. A. Hardie, M. D.,*  
*Editor.*

OFFICES: SEOUL, KOREA

This Society was founded in 1890 under the name of the Korean Religious Tract Society, its present name being assumed in 1919. As the only union institution in Korea devoted to publication work it represents all the Missions associated with the Federal Council of Protestant Missions in Korea, as well as the Korean Methodist Church and the Korean Presbyterian Church, and its affairs are under the direct control of those Missions and Churches.

The New Building was opened free of debt in June, 1931, and is a great help to the work of other Christian organizations as well as to our own as it is placed at the very center of the City of Seoul.

Our publications are of a thoroughly evangelical type, the desire being to place in the hands of the Korean people a full and well balanced supply of up-to-date and yet conservative Christian literature.

### WHAT HAS BEEN ACCOMPLISHED

during only ONE YEAR ending Dec. 1932

New Books and Tracts published.... (titles)	156
Of these we printed ..... (copies)	2,083,382
And these contained ..... (pages)	34,235,477
During the year we sold ..... (copies)	2,227,687
We also printed and sold of the "Life of Christ" booklet .... (copies)	1,400,000
Our Total Expenditure during the year was	Yen 94,334
But our Income from Sales was only .....	Yen 72,774
Grants and Gifts make up the difference between this Income and the Total Expenditure	

### THE SOCIETY IS IN GREAT NEED OF

*Yen 6,000 for the Publication of Books during the Current Year.*  
*Yen 4,000 for the Production of New Manuscripts required*  
*for next year's publishing work.*



Central American wars, who were crossing and sometimes dying on the desert borders between Mexico and the states of Arizona, New Mexico, Texas and California. Something in Fife's background or training drove the pastor to seek ways to serve these victims of war. And as his contacts and experiences with the homeless people expanded, Fife was astonished to discover a profound and dynamic faith operating among them. It was so attractive that he went to Central America to learn more about it. There, among the leaders of the *comunidades de base* (Christian base communities) in the war-torn villages, in the person and later the martyrdom of Salvadoran Archbishop Oscar Arturo Romero, and in the worship practices that had developed among the people of a persecuted church, Fife discovered "a faith, fundamental commitment, so powerful that I found myself standing before my people in 1982 and saying, 'I've been your pastor for 14 years, but I must confess that I have only recently been converted to the Christian faith.'"

Both men said deepening faith permitted "no backing out of the situation" (Weir) because "at such a time your soul is up for grabs" (Fife). In a time of crisis, they agreed, "you feel that you either have to resign from the faith of Jesus Christ, or go forward." And yet, Carol Weir pointed out, "when you are in crisis it is too late to prepare for it; too late for choices. Our church once suggested we leave Lebanon, which was becoming very dangerous. We went to visit Pakistan to see whether we could work there, but on the way back we passed through Lebanon again and our hearts told us, 'This is the place.' Somehow our choice had already been made internally."

Again and again in the conversations the point was made: None of the three *chose* the roles in which they were cast; events happened, and

faith gave the meaning. Ben Weir, kidnapped near his home in West Beirut, was later taped from head to foot like a mummy and thrown into the back of a truck. "I remember thinking that, like Paul, I was about to be taken where I did not want to go . . . but I had a feeling that God was still there with me. In fact, for the first time in my life I had the thought, 'Well, as far as I can understand, I must be on the right track, to be given the privilege of being the Lord's prisoner.' I had the sense of being drawn into a cycle of caring and concern for God's justice and righteousness."

Fife took pains to point out to the faculty and guests that his indictment and trial should not be compared in intensity of suffering or threat with the Weir ordeals. "After all," he said, "what do I risk—a term in a federal minimum security prison, a substantial improvement in my lifestyle?" But he found his experience similar: "When I tried to interpret what was happening to me, when I was indicted, I found that the refugees—those people who had been singled out for death or torture because of their faithfulness—had become my teachers. *Their* faithfulness, *their* courage, taught me the meaning of Job, the meaning of the Beatitudes. In *them* I met Elie Wiesel's God of the gallows.

"I had never had this experience of God before. But when I needed it, it was there: the sense of being permitted to suffer a little, of being permitted to encounter the God of the refugees and their suffering a little bit on my own."

The three asked each other how their faith had changed them on this side of the events discussed. Ben Weir said: "I came out of this with a closer affinity for all people who are in captivity—for the imprisoned Taiwanese pastor I kept thinking about when I was a captive, for

the people of Chile. My experience helps me to honor them, the captives."

For Carol Weir the recent past had brought uncertainty: "There was the joy, the victory of Ben's release, and faith was stretched. But then our daughter died, and I learned that living the life of faith does not entitle us to be removed from the life of sorrow. At every point it has been the community of Christians, the church, that has kept reminding me that faith is strong. Indeed, all the things I once thought were powerful—governments, political leaders, military leaders—proved to be weak in our experience, and helpless. It was the Christian community and its prayers and its international relationships that proved powerful enough to change things."

Fife made the point that "when we are successful, we are most distant from the experience of God." He said acquittal, which he expected to come eventually, "will be my moment of greatest spiritual danger." Ben Weir concurred, saying that "when we are stripped down to the bone, blindfolded, despairing, that is the moment when we are most sensitive to how God can speak to us, the moment when we can best experience joy."

Such a moment came for Weir when, after 14 months of solitude, he was suddenly thrust into a room with Father Martin Jenco, one of the other American hostages. "That seems to be the way of it," Weir said. "Deprivation and despair throw us on the experience of God, but then he makes his move: joy." Fife noted that for him, too, the darkest night held a surprise of joy that centered on the experience of Christian community. He was awakened by a telephone call from South Africa. At the other end of the line was the Rev. Alan Maker, former moderator of the Presbyterian Church of Southern Africa, whom Fife had met at a PCUSA General Assembly. Maker

H. H. UNDERWOOD  
Sept. 1986

told him, "We are praying for you over here." Fife said, "You're praying for me?" Maker replied, "Of course, haven't you been praying for us?"

Carol Weir, who crisscrossed the world to build pressure for the release of the Lebanon captives, spoke of her experience of the strength of community. "In the end," she said, "it is the church that possesses the strength, not anything or anybody else. And not just in prayers, either—although prayer *is* strong and we ought to believe it. But in relationships across the world, the church is strong."

Ben Weir spoke too about fear: "Of course you want to run away; the early Christians *often* ran away. But when they ran, they took the gospel with them." Then, in an aside that brought tears to some listeners, Weir spoke again of the sustaining feeling during his captivity that "my life was being hidden with God in Christ; that there was something at the core of me that nobody could touch. I was constantly thinking, too, of other prisoners hidden away in Christ, and of their sustaining life of the spirit."

Nodding in agreement, Fife said: "The focus for me has become the celebration of the liturgy. It will always evoke for me, at the moment of the breaking of bread and the sharing of the cup, the spirit of persons dead for the faith, or in prison, or suffering."

The Rev. David Ramage, president of McCormick, asked each participant a final question: "Who is your Christ?" The answers:

*Ben Weir:* "I have become sharply aware, in re-reading Matthew, of a recurring theme in Jesus' approach to humankind. My Christ calls us not to sacrifice but to *mercy*. That is the urgent message of the gospel."

*Carol Weir:* "I'm still stuck in the Book of Mark and the Gethsemane experience. My Christ is

the one who gives himself up to those who come to afflict him."

*Fife:* "My Christ is the crucified One who is still suffering amid the people who suffer, and among those who have chosen to stand with them. Our time is as important as the Reformation. The living Christ is being rediscovered alive among the poor and oppressed—and the church has to stand with him among them. There is an Inquisition going on again in the world. The church must choose, for we are dividing again into a church of the rich and a church of the poor."

The event at McCormick spurred pleas for continuing efforts on behalf of the hostages still held in Lebanon, and for sanctuary workers on this continent. In a matter of days, the need for such efforts was in the headlines: News of the killing of Peter Kilburn, one of the hostages in the troubled Middle East, and, later, the decision of a Tucson jury that Fife and five others were guilty of conspiracy in the smuggling of Central American refugees into the United States.

Reflecting on the Fife-Weir conversations, Ramage said: "My mind keeps returning again and again to what the three told us, especially since the news regarding the remaining captives, and about John Fife, remains so gloomy. We were privileged in these conversations to touch base with the bedrock reality of the faith that calls the church, and institutions like McCormick, into being."

"We knew before the three came that we could work together as colleagues, and pray together as believers. But John, Carol and Ben gave us a chance to weep together too, and to praise God for the privilege." ■

*James A. Gittings, formerly an associate editor of Presbyterian Life and editor-at-large for A.D., is now living in Stony Point, N.Y.*

**M**r. Chang is a beggar. He goes from house to house among the foreign community in Seoul, asking for money, medicine, clothing, work—anything. Every missionary in the area seems to know him: the Nazarenes on the Kimpo road, the TEAM mission by Seoul Foreign School, the Presbyterians and others at Yonsei University. He is willing to work if necessary—wash windows, rake yards, work in the garden—as long as the work isn't too heavy. But he is a genuine beggar.

To a certain extent Mr. Chang is one of the many victims of Korean history. As he tells it, he was born in North Korea around 1925, of a farming family, and received only an elementary school education. He was married and had two children. In the late 1940s he hid for a year to avoid military service with the army. He lost touch with his family, and in 1950 he went south, alone.

At one point U.N. soldiers told him that he could go home in a week, that the war would be over. But after the retreat from the Yalu, when Pyongyang fell, he fled south to Seoul, Tajon, Taegu, Masan, and finally to Koje-do, taking nothing with him.

Many died in the winter of 1950, with nothing to eat. Mr. Chang had no relatives in the south, except for a second cousin at Naju, with whom he went to live for about six months. Later he returned to Seoul, and in the years after the war he worked there at various short-term jobs.

In 1960 somebody from his hometown got him a janitorial job at Dankuk University. But in 1962 he developed stomach trouble and was told he would die if he didn't stop smoking and drinking. He stopped, and he didn't die, but neither did he get well.

For more than five years Mr. Chang received free treatment from Severance Hospital. Unable to work full time, he gradually began to beg and ask for clothes and medicine and light yardwork. He has done this



# What Shall We Do With Mr. Chang?

By Horace H. Underwood

now for more than 20 years. He says he doesn't like to beg: It shames him, but he has to live.

In his youth, Mr. Chang says he went to church with his grandmother. Under the Communists, however, he couldn't go to church, and for many years in the south he was too busy or too sick to go. But one of the missionaries who helped him started him going to church again, and he now goes sometimes. Often he can't go because he's working or looking for work.

In spite of 30 years with no news of his family, Mr. Chang has never remarried. He used to want to go home, but now he is resigned and ashamed, and he doesn't even want to meet his family. He lives alone, in a single shabby room, for which he pays about \$60 a month. Most of all he wishes he could hold a steady job, a light one that wouldn't be too hard for a 61-year-old man with a

weak stomach. Labor shortages in Korea seldom extend to older unskilled labor.

Suddenly, in the spring of 1983, after living with a stomach ailment for 17 years, Mr. Chang said he was cured. He looked healthy, he walked faster, he was almost chipper. He said he could work all day, and he asked for a job.

The day labor office at Yonsei University, which hires part-time workers, took him on. He worked at Yonsei all summer, but with the cold weather the university stopped hiring—and Mr. Chang began feeling sick again. So he went back to doing light work for missionaries, and to begging.

Mr. Chang is a challenge to me. How can I treat him as Christ would want him treated? The answer is easy, isn't it? Love him and help him. But it isn't that easy, at least not for me.

In the first place, he is personally annoying, always asking for extra money, special food, coffee, something. He is persistent, talking interminably, particularly when you're busy. He's wearing you down, and he does it on purpose. It's his begging technique, and he's an expert, a professional.

Furthermore, he lies. He tells me he attends Saemunan Church, an old Presbyterian church that my family has been connected with for a century. He tells the Baptist missionaries he goes to a Baptist church. He tells others he goes to Young Nak Church. I wonder what he says when he begs from Buddhists.

But that is not the main problem. He really is poor, and he really needs help. But if I give him money today, he'll be back tomorrow—and next week—and in 1996. There is a whole school of charity that condemns such day-to-day relief. "Such gifts create an unhealthy dependence," a missionary wrote, "when one of our goals is to stimulate independence and self-development. And when the missionaries go, such gifts will no

longer come in, making it doubly hard for the nationals to carry on."

Of course. But what do we do about those who can't (or won't) stand alone? When we're sure someone can but won't stand alone, not giving him anything might be the most loving, most Christian course. But for Mr. Chang, age 61, with 30 years of lonely dependency, 30 years of not succeeding on his own—how could he stand?

Mr. Chang represents an important change in Korea. The thousands of beggars of the 1950s are gone now; they are driving their own cars, sending their grandchildren to college. They were the "easy" cases, who needed only a chance, a job, a helping hand, and they would "self-develop." But while there are still many poor workers in Korea, many of the actual beggars left are the ones who can't be helped, the habitual failures, the permanent poor—the Mr. Changs. There are the poor who "will always be with us."

In the last 20 years Mr. Chang has gotten "well" before—and perhaps genuinely well, who knows? Other people have helped him get a job and a place to live. More than once he has been "all set." But he always goes back to begging.

What can I do for Mr. Chang? What can we do for all the Mr. Changs, the ones who will never cope? The longer I help Mr. Chang, by Korean culture, the more I accept him as he is and as my obligation. All I can do is keep helping him when he comes around. I cannot turn him down. Conversely, I cannot "rescue" him—he's already living the only way he knows how.

Mr. Chang is our neighbor, the one who will not be helped unless we help him. And so we must. ■

*Horace H. Underwood is a Presbyterian missionary serving in the English Department of Yonsei University in Seoul, Korea. This article first appeared in the Korea Times, an English-language daily newspaper in Seoul, and is reprinted by permission.*

# A New Curriculum Is on the Way

Christian education materials will give top emphasis to Reformation heritage

By Mary Jean McFadyen

The winds of Christian education curriculum change—which way do they blow? What changes are coming? What forces drive them? What will new developments mean for our congregations' education programs? These are urgent questions for the Presbyterian Church (U.S.A.).

Two factors have contributed to the winds of change affecting Presbyterians. Since reunion there has been serious thought and planning about the nature, responsibilities, resources and tasks of Christian education as we move into the future as a new denomination. And those denominations participating in Christian Education: Shared Approaches (CE:SA), following evaluation and study, are moving into a new phase in the development of Christian education resources. Those who have been partners in CE:SA will still be working together, but in some new configurations.

A series of consultations during 1984 laid the groundwork on which a new Presbyterian education design has been built. It will emphasize the Reformation heritage out of which the PCUSA lives, worships and carries forward Christ's mission in the world. Pastors, church educators,

presbytery and synod education staff, education staff in New York and Atlanta, and others have contributed to the shape of this design.

The design project is the direct response of the General Assembly agencies to an action of the 1984 General Assembly prompted by overtures from the presbyteries of Piedmont and Eastern Oklahoma. The Assembly asked the Program Agency and the Mission Board "to develop a program in Christian education including a curriculum that will address Reformed theology, polity and mission of the church" and "to place a high priority on inclusiveness."

The design takes into account all of the church's teaching and learning opportunities. Congregations will have help for church school for all ages in various settings, for teacher education and support, for church officer development, for confirmation.

Not all of the program resources in the new design will need to be created anew, but most of them will be. Many will be in print form, while some will be available in newer formats, such as videotape. Special attention will be given to the support of pastors, church educators and educational planners in the congregation.

The design was approved in late February 1986 by the Program Agency and the General Assembly Mission Board, and in April by the Presbyterian Publishing House. There are four other partners. Three of them—the Cumberland Presbyterian Church, the Moravian Church in America, and the Reformed Church in America—participated in the development and use of the Covenant Life Curriculum. The fourth partner is the Presbyterian Church in Canada.

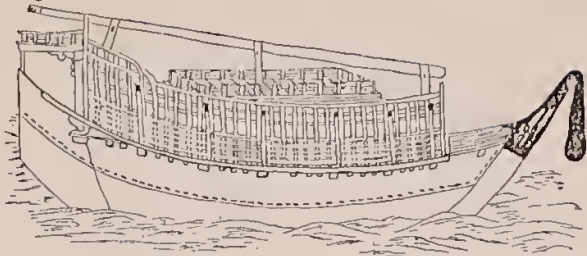
The new Presbyterian design does not mean that the PCUSA will no longer continue to help produce, utilize and support Christian Education: Shared Approaches. It will continue to participate in CE:SA until the fall of 1988, when the present four approaches end. The Presbyterian Church is already working with other partners in CE:SA to develop the *Bible Discovery* series for use beginning in the fall of 1988. *Bible Discovery* will be similar to the *Knowing the Word* approach in the current program, and it will become an integral part of the new Presbyterian and Reformed educational ministry.

The first year of new church school curriculum resources will be ready for use in congregations in September 1988. Some of the new church officer education resources are already available; others will be ready by the fall of 1988. Until the full range of new curriculum and program resources are completed, a wealth of resources is still available through CE:SA.

The teachers, the context of learning, and the relationships that emerge in church education are far more important than the resources. It is the teachers who can make the curriculum come alive. But the curriculum resources are available, ready to be effectively used for the glory of God and for the spiritual growth and commitment of children, youth and adults. ■

Mary Jean McFadyen is staff associate for educational strategies for the General Assembly Mission Board.

Henry M. Breen



[This article is reprinted by courtesy of Yachting, the magazine in which it first was printed.]

A large Japanese warship of the 16th century. Note the folding mast.

## The "Turtle" and the Japs

How the First Ironclad and Smoke Screen Were Used Against the Japanese by a Korean Admiral 350 Years Ago

By Horace H. Underwood, New York '12

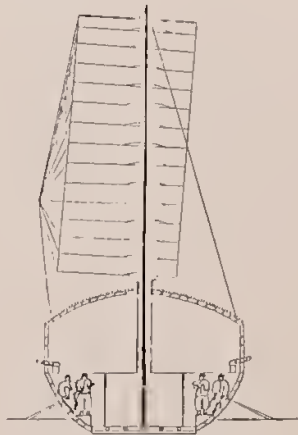
ALMOST 350 years before Pearl Harbor, on a bright spring day in 1592, a Japanese fleet and invasion force swooped down on the Korean port of Fusan. Perfectly equipped, the troops were armed with a new secret weapon, the musket, which had been copied from the Portuguese. Hideyoshi, the war-lord of Japan, was making the first move toward that conquest of China which his descendants are now endeavoring to complete.

The Japanese struck utterly without warning, much as they were to strike centuries later at Pearl Harbor. The Korea attacked that day offers many curious and tragic parallels with the democracies of the world 300 years later. Peace-loving and peaceful for many years, her army and navy existed more on paper than in barracks or naval stations. Rival political parties were more concerned with mutual strife for office and power than with international relations, or with preparations for a war that "could never happen to them." Secret information that Japan was preparing a great expedition was presented to the Korean Court, but was scoffed at just as Secretary Hull's inside information was derided hundreds of years later. There were negotiations in 1591 as in 1941. The Japanese special envoy had returned to Japan, avowedly to bring new proposals from the shogun, which were being awaited when the blow fell.

With both Court and country lulled into a foolish dream of security, the Japanese landed Fusan first; was stormed that night and the heroic fight put up by its gallant old governor failed to delay the Japanese beyond the dawn of the next day. The Japanese army, with its new weapon—the musket—which spread terror as well as death, pushed on and in less than twenty days one division had covered 350 miles and taken the capital from which the King and Court had fled. After following the fleeing enemy another 150 miles to Pyengyang and, needing arms, powder and reinforcements, the Japanese general paused until his line of supply could be secured, and waited for the Japanese fleet to do its part. It had only to round

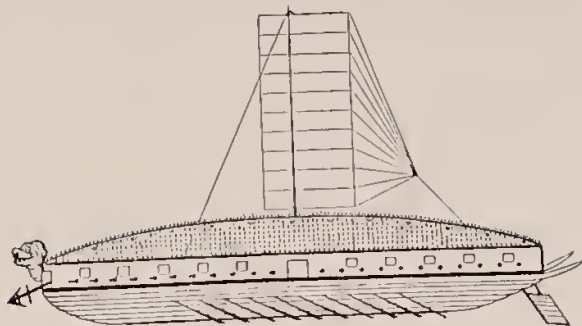
the heel of Korea, sail up the coast to the Tadong River and anchor under the walls of Pyengyang. But that fleet never came. A man and a *Turtle* stood in their way and thus changed the history of Asia for the next 300 years.

After the departure of the army on its victorious march, the Japanese fleet lay some days in Fusan, rehting, reloading and preparing for its voyage northwards to the rendezvous with the army at Pyengyang. Finally, all was ready and the first division of about 150 sail got under way. Clumsy craft they were, averaging 50 to 60 feet in length with a beam of 20 to 30 feet. A single sail of huge proportions—much like that of the Vikings—was spread to favoring winds, but was useless unless the wind was well abaft the beam. When the wind failed, they were propelled by ten, twenty or more oars with the help of a couple of great sweeps over the stern. Some of these ships carried



Midship section of the *Turtle*





The *Turtle's* outboard profile. She was propelled by twenty oars and was fitted with an auxiliary sail which was lowered in combat.

a single cannon hut, like all the world of that day, the Japs had no conception of real naval warfare. Their idea was to lay their ships alongside the enemy and fight it out with sword or battle-axe. They carried some archers, but the ships' complement of fighting men were swordsmen, and they shared with the Spaniards who fought Drake about this time the feeling that gentlemen fought only with such weapons.

The Japanese, like the ancient Greeks, had no love for night sailing, especially in the fierce tides and along the rocky coast of Korea. So, on the evening of the sixth day of the fifth month, they found a fair anchorage on the east side of Okpo island and spent the night there. At dawn, the crews were awakened by the roll of drums and, after a short delay, the fleet got under way, the troops crowding round the huge rice kettles of the galleys waiting for their breakfast.

No sooner had the light scout vessels which led the fleet cleared the end of the island than a blare of trumpets and the hasty return of the scouts signalled the appearance of an enemy. Instantly, every vessel prepared for battle. Galley fires were drawn and dumped overboard, bows were strung, sheaves of arrows placed at convenient intervals along the gunwales, armor was buckled on, helmets adjusted and the fighting men eagerly loosened swords in their scabbards. Grappling irons were gotten out and laid ready to hand and, before the main body of the fleet cleared the headland, every ship was ready and bristling with armed men awaiting the moment when they should grapple the Korean ships.

The Korean fleet, now in sight, was about equal in numbers to the Japanese. The great majority of the Korean vessels were two-masted war junks, rigged with balanced lug sails similar to those used on Chinese and Korean junks today. This fore-and-aft rig, with the deep hung rudder serving as a sort of center-board, was vastly superior to the Japanese for maneuvers under sail, and made it possible for the Korean ships to sail close to the wind. The Korean fleet was using this advantage now as it converged on the Japanese in the conventional Korean broad-army battle formation. As they drew nearer, however, the left wing huffed up into the wind allowing the right wing to pull ahead until what had been a broad arrow became a line-ahead formation. Such tactics had never been seen, except far on the other side of

the world where, four years before, Drake and Howard had astonished and discomfited the Spaniards by a similar show.

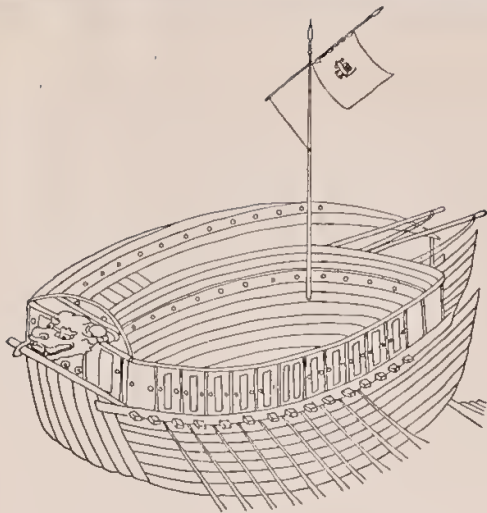
The Japanese admiral may have been astonished at such unorthodox maneuvers, but it is unlikely that he understood what he saw. He was probably more puzzled by a heavy cloud of smoke which hung over the water and drifted back from about the center of the approaching fleet. The distance between the fleets had closed to about four hundred yards when a strange looking craft shot out of the smoke and bore down on the Japanese line.

One hundred and twenty feet over all, with a beam of less than thirty, she was twice the length of the larger Japanese vessels. From her bow rose a great grinning turtle head, from the open jaws of which rolled clouds of lime-black smoke. Along her side showed twenty square ports and, between the ports, narrow slits. Aft, a great banner flew from a flag-staff but no mast rose from her superstructure, which was completely roofed over in a curving turtle-back. (The mast shown in the drawing was fohled back for battle attack.) Twenty great masts, plied to the beat of a drum, drove her leaping over the waves, but not a person could be seen on her. The heel and the curving back made plain the resemblance and from the Japanese ships came astonished cries—"A turtle! A turtle!"

Swiftly the *Turtle* bore down on the leading ship of the Japanese fleet. At about 150 yards, as the Japs were bracing themselves for the shock of collision, she veered to starboard and, as the two vessels came abreast, there was a flash of fire and a roar of thunder from those twenty ports, while from the slits between them there came a shower of fire-arrows. Behind the *Turtle* followed the other ships of the Korean fleet. Each refused to close and each, as she passed down the line, panned a broadside into a Japanese vessel.

The leading ship which had received the *Turtle's* first broadside was a flaming wreck. Between wind and water, great holes gaped in her sides and her superstructure was burning fiercely in a dozen places. The long line of Korean warships passed on, came smartly about and swung back to deliver another broadside. Japanese arrows and musket shot did some execution among the crews of the ordinary war junks but, to the astonishment and terror of the enemy, arrows, musket-balls and even the shot from such cannon as the Japanese could bring to bear, re-





A Korean drawing of the *Turtle*. Her strange hull and dragon figurehead did much to terrorize the enemy.

hounded harmlessly off the sides of the *Turtle*! The monster dashed in and out through the fleet, pouring in her fire as fast as her clumsy cannon could be loaded, and emitting great clouds of sulphurous smoke which shrouded the whole fight and further confused her enemies. Whenever she passed close enough to an enemy vessel, crude but effective bombs and grenades were tossed or catapulted onto her decks where they exploded with devastating effect among the closely packed soldiery. From time to time, she would emerge suddenly from the smoke to administer the coup-de-grace by ramming some shattered and half-sinking ship. Again and again, the desperate Japs attempted to board her as the great smoke-breathing jaws rose over their gunwales in the shock of collision. One or two actually gained the sloping turtle-back, but most of the would-be-boarders, choked and blinded by the sulphurous fumes, were thrust through by pikes, pierced by arrows, or cut down by the two-edged swords which flicked viciously from the ports. The few who gained that precarious foothold did not hold it long, for there were loopholes in the turtle-back itself and pike and arrow stabbed savagely at them from below.

In less than two hours from the *Turtle's* first broadside, the Japanese fleet had ceased to exist. Many had been sunk. Great pillars of flame towering above the pall of smoke showed where others were burning. The panic-stricken crews of several ships had run them aground and, abandoning the vessels with their dead and dying, attempted to escape to the hills.

A baker's dozen of the small, swift Japanese scout vessels had pulled out of the fight early in the engagement and were now seen to be fleeing desperately for Fusan. Some ten Korean ships ran in close to the shore and landed parties to assist in hunting down such Japs as had taken to the land while others plundered the stranded ships and burned the hulls. The small squadron which had fled toward Fusan was

deliberately allowed to escape so that the terror of the *Turtle* might spread among all the Japanese.

The Korean losses had been slight. On the *Turtle* herself not a man was killed; though a few were wounded by stray bullets or arrows that chanced to enter the cannon ports. The landing parties were now recalled, trophies and plunder loaded, and by early afternoon the victorious Korean fleet was on its way back to the naval station of Yohsoo with drums beating, trumpets blaring and the shrill Korean fife screaming in triumph.

The Japanese survivors never slackened their stroke till they pulled into Fusan to spread the wildest stories of the terrible monster which had attacked them, and of the ensuing disaster. But the Japanese of 1592 were not less brave than in 1912 and, despite these stories, they set about sending a second fleet. New ships came from Japan, fresh supplies were taken on board and crews were strengthened by still more of the best fighting men. Early in the sixth month, they were ready to try again with almost 200 sail. Again the *Turtle* met them, this time off Dangpo, and again the Japanese fleet was annihilated.

Weeks passed without a Japanese sail on the sea and then, one afternoon about the middle of the seventh month, a courier flung himself from an almost foundered horse in front of the Korean admiral's headquarters at the Yohsoo base, crying, "A fleet of 250 sail put out from Fusan this morning." Within the hour the Korean fleet put to sea and the next morning took the Japs by surprise off Hansan island and destroyed yet another Japanese fleet.

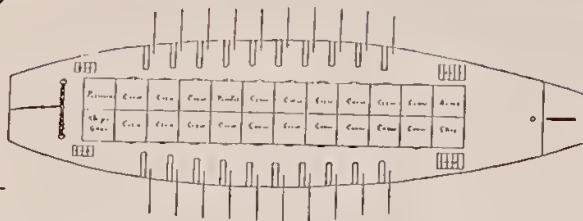
The famous *Turtle* which played so large a part in these and later victories was the invention of Admiral Sun Sin Lee, fortunately appointed to the command of the Naval base at Yohsoo shortly before the outbreak of the war. To him should go the credit for the world's first ironclad, for the invention and use of the smoke screen, the invention of a new and more effective form of bomb or grenade, poetically described as "earth-shattering," and last but not least the independent development of naval strategy similar to that used by Drake and Howard against the Spanish Armada.

There is an extraordinary parallelism between Drake and Sun Sin Lee. Born in the same year, each was called on to defend his country against foreign invasion; both men caught the idea of fire-power, of the line-ahead formation and refused to follow the custom of centuries which turned ships into mere platforms on which soldiers might fight. Both were men of sterling character who snifled from the intrigues of politicians. Some day perhaps a life of Admiral Lee in English may give the world a picture of one of its little known great men. For the present, we must leave the man for the campaign.

Following his third great victory, Admiral Lee decided the time had come for a combined land and sea attack on Fusan. Couriers were sent to the newly appointed general of the Korean army in Kyung Sang Province and to a number of guerrilla leaders, asking their cooperation and outlining a plan for the combined attack.

For the attack by sea, the Admiral was able to muster slightly over 200 vessels. He was determined

Henry M. Green



The plan of the *Turtle's* lower deck reveals the size of her crew and the extent of her accommodations

that the naval action should be successful and men and officers were drilled for works in every detail of the handling and fighting of the fleet.

When all was ready, the fleet set out from Yohsoo, its progress noted and reported to the land forces by watchers along the coast so that the land and sea attacks might be properly synchronized. Early in the morning of the third day, after leaving their base, the fleet sailed into Fusan harbor. They had been sighted by the Japanese the previous night and when they entered the harbor they found that the Japanese had elected to fight, anchored in long lines along the shore. Almost 500 ships lay lashed gunwale to gunwale in five lines of about 100 ships each; the largest vessels formed the outer line with the smallest next the shore. The formation amounted to a great floating pier crowded with fighting men. Some 400 small cannon had been concentrated on the seaward side of the outermost line.

The morning breeze blew fresh from the sea as the Korean ships, led by the great *Turtle*, came into the harbor in single file. The *Turtle* led the fleet toward the extreme right of the Japanese and then, when within two hundred yards, swung hard-a-starboard and sailed down the line slowly converging on it. The rest of the ships followed close in her wake, dropping their sails and depending on oars and sweeps for the remainder of the engagement.

The *Turtle* held her fire until opposite the flagship of the Japanese admiral, in the center of the line, and then poured in a full broadside accompanied by a shower of fire-arrows and bombs. The Japanese eagerness to sink the *Turtle* led each ship she passed to open on her with everything they had, only to see their shot rebound or glance harmlessly from her armored turtleback. Loading those clumsy cannon was so slow a process that, having wasted their shot on the *Turtle*, most of the other Korean ships passed unscathed in the first round of the fight. The other Korean vessels were unarmed, but along their bulwarks had been raised shields which afforded ample shelter against arrows and some protection even against musket shot.

Back and forth the Korean ships plied, plying in broadside after broadside. Lashed together, the flames spread rapidly from one to another of the Japanese fleet. Rage and confusion reigned on the great floating battlefeld built by the Japs. Too late, they attempted to cut loose and push off the fiercely burning hulks of the front line. The wind drifted them inexorably back again. Some attempted to cast off and go out to meet the Koreans; a few succeeded but, coming singly, were overwhelmed by Korean weight of num-

bers. As he drew off, his part of the work done, the Korean admiral left behind him, either sunk, or fiercely burning, more than half of the 500 Japanese ships in Fusan harbor. He left thousands of dead or dying and a name for himself and the *Turtle* which continued to strike terror to the hearts of the Japanese for the duration of the war.

No wonder that the Japanese general at Pyengyang waited in vain for his supply ships. In these four engagements, some 800 Japanese vessels had been sunk and sailors and soldiers flatly refused to go out again and face Admiral Lee and his demon-like *Turtle*.

All this is history forgotten and unappreciated today. Forgotten by the world as it witnesses the attempt to carry out Hideyoshi's grandiose dream 350 years after it was shattered by Admiral Lee and the *Turtle*. It is conveniently forgotten by the Japanese who claim to have "never been defeated in battle."

In Korea the *Turtle* has almost eclipsed the inventor and his genius as a strategist. Around it have gathered clouds of myth and fable till many Koreans sincerely believe it to have been a submarine! All credit for victory has been given to its armored sides.

To have invented an "ironclad" three hundred years before our vaunted *Monitor* is certainly no mean feat. But still more remarkable was the revolution in naval warfare at which he arrived at practically the same time as Drake on the other side of the world. The old Korean record is clear and describes the ships going into battle as "each holding the tail of the ship ahead." Add to this the invention of the smoke-screen and a new type of bomb, plus unselfish patriotism of a high order and you have a truly great man.

Poor Korea had no more such admirals. Sun Sin Lee's victory kept the Japanese out for three hundred years, but in 1893 and 1903 they came again. The courage of her peasants who fought a hopeless guerilla war against the modern Japanese army could not save her from becoming the first of Japan's victims. Today as in 1592 Korea offers the easiest road to Tokyo. Both the people, 25,000,000 unwilling prisoners, and the road seem forgotten by the United Nations.

The people of Korea in 1914 like those of 1592 need only leadership and equipment to join the struggle against Japan. The Korean Christian church numbers some 500,000 adherents, Protestant and Catholic, who dream and pray that freedom of religion may come to the Pacific as well as the Atlantic. Most of the potential leaders of Korea are Christian, many of them trained in America and looking hopefully to America for at least a word of encouragement.

JOHN & JEAN UNDERWOOD  
665 Harrison Ave  
Claremont, Calif. 91711 USA



Dr & Mrs D H Moffett  
150 Leabrook Lane  
Princeton  
NJ 08540



13 September, 1995

Dear San & Eileen (and I suspect I mean Eileen!),

The ones to whom I always turn in times of research!

A friend of mine has apparently been commissioned to write the 70-year (or so) history of the Ka Ri Bong Church, with which Marion Hartness was deeply connected and he wants more info about her and about the church

In the July, 1925 Issue of "The Presbyterian" she wrote an article entitled "Ka Ri Bong, A Modern Miracle" and in the January, 1927 issue of "Missionary Review" an article called "Destroying Idols at Ka Ri Bong"

Would it be possible to get xerox's of those two articles and mail them to me, please.

I Marion herself all I could give him was the Presby. Mission Memorial Minute, which is a bit short of hard data. If COEMAR (or whoever) had a fuller Minute of a summary life history, that would be deeply appreciated.

We chug along as ever. There is some talk that I should have a hip replacement operation, but we shall see. Otherwise much the same.

It was great seeing your nephew Sam here this summer. He and Corky Robinson and Brent Burkholder were all out together for about a week at the beach - while Peter & Gail were there, of course. He very kindly brought me a water-proof (to 180 feet!!!) watch for use while at the beach - much appreciated.

Every best,

*Jane*

~~\_\_\_\_\_~~

~~\_\_\_\_\_~~  
*Amy*

TO OPEN SLIT HERE FIRST

보내는 사람  
From

Dr. Horace G. Underwood  
Yonsei University  
Seoul, Korea, 120-749



받는 사람  
To

Dr. & Mrs. S. Moffett  
150 Leabrook Lane  
Princeton, N.J.  
U S A

AEROGRAMME  
항공서간



접는 줄 FOLD HERE

것도 받지 못합니다.

ermitted.



13 September, 1995

Dear San & Eileen (and I suspect I mean Eileen!),

The ones to whom I always turn in times of research!

A friend of mine has apparently been commissioned to write the 70-year (or so) history of the Ka Ri Bong Church, with which Marion Hartness was deeply connected and he wants more info about her and about the church

In the July, 1925 Issue of "The Presbyterian" she wrote an article entitled "Ka Ri Bong, A Modern Miracle" and in the January, 1927 issue of "Missionary Review" an article called "Destroying Idols at Ka Ri Bong"

Would it be possible to get xerox's of those two articles and mail them to me, please.

I Marion herself all I could give him was the Presby. Mission Memorial Minute, which is a bit short of hard data. If COEMAR (or whoever) had a fuller Minute of a summary life history, that would be deeply appreciated.

We chug along as ever. There is some talk that I should have a hip replacement operation, but we shall see. Otherwise much the same.

It was great seeing your nephew Sam here this summer. He and Corky Robinson and Brent Burkholder were all out together for about a week at the beach - while Peter & Gail were there, of course. He very kindly brought me a water-proof (to 180 feet!!!) watch for use while at the beach - much appreciated.

Every best,

*John*

~~John~~

*Amey*

THE KOREAN PEOPLE:

as seen by

Mrs. Lillias Underwood

Mrs. Isabella Bishop

Homer B. Hulbert

Arthur J. Brown

Julian Wick  
Modern Korean History  
Professor Baldwin

Sometimes our only source of information about another country, its culture, people, etc., has been a few experts, or on-the-spot observers. The scarcity of alternate sources of information has thus given these individuals a great potential to influence opinion.

Korea was officially isolated from the west until 1882. After she opened her frontiers many westerners went there, but only a very small number ever recorded what they saw. The object of this paper is to present what four westerners (three Americans, and one English-woman) who were in Korea around the turn of the century, thought of the Korean people. Each of them wrote several books about Korea, was well-known in those circles interested in the Far East, and each was a devout Christian who directly, or indirectly, worked for the important missionary effort in Korea.\*

I have based my report on only one book by each author. This may raise an important question. Can one present someone else's opinion on such a delicate subject using such limited sources? Can one be objective? Because of these considerations I will not claim to present a fully accurate description of their personal opinion. However, I do think that there is enough material here, based on direct quotation, to permit some important conclusions.

In 1888 Miss Lillias Horton went to Korea as a medical missionary commissioned by the Presbyterian Board. There she became the personal physician to the Queen as well as doing hospital work. Soon after her arrival she met and married Rev. Horace G. Underwood, who was to become one of the most

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\* I will introduce each author individually, but for detailed (summaries of exactly who they are) see the appendices.



famous missionaries in Korea. In 1904, Mrs. Underwood published Fifteen Years Among the Top-Knots, an account of their missionary work and their active role in the turbulent politics of the Korean capital.<sup>1</sup>

Mrs. Underwood probably read something about Asia before she left home, but she was unpleasantly surprised by what she saw the first few days in Korea. Upon arriving at Chemulpo she was met by "wild and strange-looking men, uttering wild and strange-sounding speech." "Their coarse black hair was long and dishevelled," and "elf locks straying around the neck and face gave a wolfish and unkempt appearance." She notes that those men were from the lowest class,<sup>2</sup> but she never shows that the average Korean looked much better. She notes instead, several times, how dirty the people are. After a visit to the royal court she makes the following observation about women. "Korean women as a rule are not beautiful. . . hard labor, sickness, lovelessness, often, too often shame" has ruined them and made their manners "coarse and vulgar." She saw dancing girls at the palace and, although they behaved decently and were properly dressed, she dismisses them as "depraved."<sup>3</sup>

As a Presbyterian missionary, Mrs. Underwood had a clear view of her purpose in life. She wanted to convert Koreans to a higher spiritual and moral way of life. In her heart her greatest desire was to see "those dreary and heart sickening wastes of humanity transformed into fields of rich grain waiting in harvest glory." Besides her medical duties, Mrs. Underwood taught in a school for children and she described it as a place "where souls might be saved, ere they had been steeped for years in vice."<sup>4</sup>

Mrs. Underwood tries to be fair and is critical of herself and other westerners too. She emphasizes early in the book that she had a lot to learn. After she was introduced to the King and Queen she confesses to the reader that "It was with surprise that I learned that as much difference exists in Korea between the people of high birth and breeding and the common coolie as is found between the European gentleman and the day laborer."<sup>5</sup> Despite her repugnance to Korean religion and morals, she gave within the entire book a general feeling that Koreans are "models of kindness and politeness," and "a people who are singularly winning and lovable."<sup>6</sup> She makes it plain though, that her favorite people are the Korean Christians, whom she admires for their zeal and devotion.

Mrs. Underwood, however, makes a few brief remarks which add a new dimension to the picture above. She was very impressed by Queen Min; by her intelligence, patriotism and political skill, and by the fact that the Queen "sought the good of the people to a much larger extent than would be expected of an Oriental Queen." When a political outlaw, Kim Okkyun, was killed by government agents, Mrs. Underwood is outraged, but "the Korean government was that of unenlightened Eastern people who have not learned that revenge has no place in just punishment." When the Japanese ordered all top-knots cut, the Koreans did little to resist. Mrs. Underwood comments "It was a cruel blow at personal liberty which Anglo-Saxons would die rather than suffer." Nothing could be done without leaders, organization, etc., but Koreans are "a poor down-trodden simple folk." On several occasions, under the leadership of the independents, the Koreans gathered in huge peaceful rallies demanding that the King pass certain reforms. It was moving and

impressive but the people failed; they were not the "determined, dauntless, unconquerable souls as those who stood back of Cromwell and Washington."<sup>7</sup> These kind of remarks were exceptional, but they are enough to show at least a sense of moral superiority in Mrs. Underwood.

Mrs. Isabella Lucy Bishop is perhaps best known as a traveller and authoress. She was the first woman "fellow" of the Royal Geographical Society. Probably because of her strongly religious family background, she had a deep interest in missionary work. Her husband was a doctor and when he died Mrs. Bishop got a medical degree herself. She then devoted a large part of her time, in her travels, to medical missionary work, and through her books she became known as a strong missionary advocate. Between 1894-97 Mrs. Bishop visited Korea four times, and in 1898 she published Korea and Her Neighbours.

Mrs. Bishop's first impression of Korea, like Mrs. Underwood's, is poor. She is disgusted by the dirt and squalor of the people, but she goes farther in her criticism. "Korean, too, is the official yamen at the top of the hill, and Korean its methods of punishment, its brutal flagellations by Yamen runners, its beatings of criminals to death, their howls of anguish penetrating the rooms of the adjacent English mission, and Korean too are the bribery and corruption which make it and nearly every yamen sinks of iniquity." "The narrow roads are always full of them (Korean men, especially yangbans) sauntering along in their dress hats, not apparently doing anything."<sup>8</sup>

Mrs. Bishop had a lot of trouble communicating with Koreans, but language seems to have been the least of her worries. She searches for an English-speaking guide but all the candidates "were limp and timid, a set of poor

creatures." There is one educated young man, but he entered the room "with a familiar nod and threw himself down in an easy-chair, swinging his leg over the arm!" When he insists on bringing nine suits Mrs. Bishop protests that she is bringing only two. "'Yes', he replied, 'but foreigners are so dirty in their habits.' This from a Korean!"<sup>9</sup>

As a missionary, Mrs. Bishop was naturally interested in the native religion. She notes that

The religion the Korean would accept is one which would show him how to get money without working for it. The indifference is extreme, the religious faculty is absent, there are no religious ideas to appeal to, and the moral teachings of Confucius have little influence with any class.

However, such conclusions are remarkable for the lack of evidence to support them. For example, after visiting a few Buddhist monasteries, Mrs. Bishop authoritatively declares

The general culture produced by Buddhism at these monasteries, and the hospitality, consideration, and gentleness of deportment, contrast favorably with the arrogance, superciliousness, insolence and conceit which I have seen elsewhere in Korea among the so-called followers of Confucius.

But when, in another part of Korea, she finds monks of a selfish nature, she suddenly is no longer sure what Buddhism is like.<sup>10</sup>

The real shock for Mrs. Bishop comes when she visits Korean communities in Russia and Manchuria.

The air of the men has undergone a subtle but real change. The suspiciousness and indolent conceit, and the servility to his betters, which characterise the home-bred Korean, have very generally given place to an independent and manliness of manner rather British than Asiatic.

Up until now Mrs. Bishop had depicted Koreans as a hopelessly inferior people. Has she changed her mind? Her own words indicate that she has only modified it. She goes back into the peninsula, reminds the reader of the dirt and squalor, and concludes, sitting among the "vacant-looking, open-mouthed crowd," that Korea is "hopeless, helpless, pitiable, piteous. . . and that there is no hope for her population of twelve or fourteen millions, unless it is taken in hand by Russia."

Travellers are much impressed with the laziness of the Koreans, but after seeing their energy and industry in Russian Manchuria, their thrift, and the abundant and comfortable furnishings of their houses, I greatly doubt whether it is to be regarded as a matter of temperament. (11)

However, once having aroused hope in the reader she proceeds to destroy it with more observations which can be summed up by the following description of education and government.

Narrowness, grooviness, conceit, superciliousness, a false pride which despises manual labour, a selfish individualism destructive of a generous public spirit and social trustfulness, a slavery in act and thought to customs and traditions 2000 years old, a narrow intellectual view, a shallow moral sense, and an estimate of women essentially degrading, appear to be the products of the Korean educational system.

Only in an American missionary college does she find "something of the English public school spirit with its traditions of honour." As for the government, "anything more hydraheaded than the dishonesty of Korean official life cannot be found." When an Englishman was put in charge of customs, there was opposition from certain quarters. "However, race, as represented by the honour and capacity of one European, is carrying the day."<sup>12</sup>

Unbelievably, Mrs. Bishop, in her last chapter, declares that she likes Korea after all, has hope for her future and says that Korea has "a hardy and hospitable race."<sup>13</sup>

Dr. Homer B. Hulbert was a long-time resident of Korea. He spent twenty years as head of the Imperial Normal School in Seoul and was a special envoy for the Korean Government to the Hague Tribunal and the U.S. where he defended Korean independence. He was decorated for this service by the Korean government. In 1906 he published The Passing of Korea, an encyclopedic volume on its history and culture.

Dr. Hulbert makes a deliberate attempt, unlike the first two authors, to define the Korean people. The attempt, however, is constructed very much like a defense. This can be seen first in the Preface.

They are overshadowed by China on the one hand in respect of numbers, and by Japan on the other in respect of wit. They are neither good merchants like the one nor good fighters like the other, and yet they are far more like Anglo-Saxons in temperament than either, and they are by far the pleasantest people in the Far East to live amongst. Their failings are such as follow in the wake of ignorance everywhere, and the bettering of their opportunities will bring swift betterment to their condition.  
(14)

In the chapter entitled "The People" he says it is "necessary" to say that "human nature is the same the world over." But he adds that there are important temperamental differences. The Japanese "lean toward the idealistic," and the Chinese "lean toward the utilitarian," but the Koreans are in between: they are "rationally idealistic." Most people misunderstand the Korean temperament. They do not see that the Korean is



a most happy combination of rationality and emotionalism. And more than this, I would submit that it is the same combination that has made the Anglo-Saxon what he is. He is cool-headed and hot-headed. He can reason calmly and act at white heat. It is this welding of two different but not contrary characteristics that makes the power of the Anglo-Saxon peoples.

This temperamental similarity makes it easier for the westerner to make friends with Koreans than with the Japanese or the Chinese. Even more important it is why the Koreans can accept Christianity. The Koreans were never suited for Confucianism or Buddhism. The former was too dull and the latter "left too much to the imagination." Dr. Hulbert anticipates the readers' confusion, at this point, over why the Korean is not doing better. He explains that in the sixth and seventh century the weight of Chinese culture enslaved Korean society. "Take him out of this environment, and give him a chance to develop independently and naturally, and you would have as good a brain as the Far East has to offer."<sup>15</sup>

After these opening general remarks Dr. Hulbert shifts to special characteristics. "The Korean is highly conservative," but if you appeal to his self interest he will change. He is not a "miser" and he is full of hospitality. It is true that many a Korean lives off his friends if he has no money, but once he has some of his own he will not turn away his friends. Koreans have a lot of "pride"; perhaps too much. "There are no people who will make more desperate attempts to keep up appearances"; do "anything that will put him over somebody either physically or financially and he will swell almost to bursting." Of course there are exceptions.<sup>16</sup>

"In the matter of truthfulness the Korean measures well up to the best standards of the Orient, which at best are none too high." The Korean

is not malicious about it; he just "sees about as much moral turpitude in a lie as we see in a mixed metaphor or a split infinitive."

"As for morality in its narrower sense, the Koreans allow themselves great latitude." "The relations of the sexes is much like that of ancient Greece." Dr. Hulbert does not approve of the private morals of any Asian people, but he points out that the Koreans, at least, do not "recognize by law or advertize by segregation" "members of the demi monde."<sup>17</sup>

Dr. Hulbert rounds out the chapter with smaller details of Korean behavior. However he does not forget his main interest: to convince the reader that he is dealing with human beings he can respect. "The Koreans have been called a people of inferior intelligence," but "the natural intellectual capacity of this people is equal to that of any other."<sup>18</sup>

All this however does not exclude Dr. Hulbert's belief that the west is stronger because of its spiritual and moral foundation. Asia, including Korea, will remain relatively backward unless ideas "emanating" from Christianity take hold.<sup>19</sup>

Arthur J. Brown was a Presbyterian minister, and served as head of an impressive list of religious and humanitarian councils including the Board of Foreign Missions of the Presbyterian Church. He was also a voluminous author. He made several trips to Asia and in 1919 he published The Mastery of the Far East.

Mr. Brown presents the same problem as did the first two authors. He scatters through his narrative many deprecatory remarks about the Korean character, along side of which he also offers praise and hope that the Korans will improve.



Life in Korea is miserable and the government, from the Emperor on down, is responsible. But what of the masses of people? The yangbans are a disgrace; they are "abnormally proud of characteristics of which a self-respecting American would be ashamed." The rest of the people are pathetic the way they submit to their fate. "Anglo-Saxons would not have tolerated it a month. But these stolid Oriental grown-up children ate their rice and took their hard lot apathetically." And "Indolence is a national characteristic." Mr. Brown goes on to say much the same things regarding cleanliness, immorality, and temperament that Dr. Hulbert said.<sup>20</sup> Is this natural or is there another reason? He says that the presence of two strong powers, Japan and China, has always deprived Korea of independence, made her a tributary nation, and thus has generated despair in the people. However, "With good government, a fair chance, and a Christian basis of morals, I believe that the Koreans would develop into a fine people." "The Korean's personal courage is good." "When he is fairly paid and well treated he can work faithfully and intelligently." Koreans "are far more considerate and helpful to one another than the Chinese."<sup>21</sup>

Mr. Brown offers the Korean Christians as an example of what might be accomplished. He quotes Lord Curzon: "The infant Korean Church has shown a heroism, has endured sufferings, and has produced a martyr-roll that will compare favorably with the missionary annals of less obscure countries and more forward peoples." Mr. Brown admires the zeal and the childlike faith of the Koreans and the ease with which they are "touched by the religious method."<sup>22</sup>

To summarize and conclude; the four authors have several things in common. They all look down on the Korean. He is dirty, lazy, and immoral.

What the Koreans need is Christianity; without it they will remain as they are. It is interesting to note, however, two things. Mrs. Underwood and Dr. Hulbert, who spent many years in Korea, learned the language, and made Korean friends, were very sparing in their remarks compared to Mrs. Bishop and Mr. Brown, who stayed for relatively short periods, never learned the language, or formed deep friendships. The former also rejected strenuously the idea of any foreign power infringing on Korean independence. Mrs. Bishop favored Russia and Mr. Brown could praise the Japanese efforts under Prince Ito.

Finally there is the question of racism. The reader has noted that all four authors made at least one reference to the superiority of Anglo-Saxons. This may be a reflection of their self-identification with the English-speaking, Protestant world. However, Mrs. Bishop herself used the word "race" once, and Mr. Brown acknowledges at the end of his book the presence of racism among whites. Even between missionary families and the Koreans he sees a "social cleavage."<sup>23</sup> I cannot evaluate just how much racism existed in each author, but I suggest to the reader that at least some racism did exist in each of them.

FOOTNOTES

1. L.H. Underwood, Fifteen Years Among the Top-Knots (New York, American Tract Society, 1904), p. v-vii.
2. Ibid., p. 1-2.
3. Ibid., pp. 11-12, 93, 4.
4. Ibid., pp. 47, 7.
5. Ibid., pp. 98, 118, 24.
6. Ibid., pp. 27, xi.
7. Ibid., pp. 24, 121-2, 170, 212.
8. I.L.B. Bishop, Korea and Her Neighbours (London, John Murray, 1898), pp. 28-9.
9. Ibid., pp. 47-48.
10. Ibid., pp. 67, 171, 196.
11. Ibid., pp. 17-8, 137, 145. Vol. II
12. Ibid., pp. 209, 219, Vol. II
13. Ibid., p. 278.
14. H.B. Hulbert, Passing of Korea (New York, Doubleday, Page & Co., 1906), p. Preface.
15. Ibid., pp. 29, 31, 32, 37, 33.
16. Ibid., pp. 35, 37-40.
17. Ibid., pp. 40-41.
18. Ibid., pp. 43, 342.
19. Ibid., p. 350.
20. A.J. Brown, The Mastery of the Far East (New York, Charles Scribners Sons, 1919), pp. 33, 37, 35, 46, 58, 51, 83.
21. Ibid., pp. 63, 52, 56, 58.
22. Ibid., pp. 499, 521, 39.
23. Ibid., p. 584.